

THE
Better-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 52, Vol. XVIII.

Saturday, December 27, 1856.

Price One Penny.

THE JEWS—THEIR DESTINY.

(From the "Western Standard.")

"And the Lord shall scatter thee among all people from the one end of the earth unto the other," was one of the curses pronounced by Moses, the Prophet of God, against Israel, if they should be disobedient. The fulfilment has been marvellously correct. From the pole to the equator—amid the frozen glaciers of the North and burning deserts of the South, thronging the populous marts and cities of the temperate zones, and wandering lonely and desolate over the steppes and arid plains of Asia and Africa, are seen the descendants of God's peculiar people—the children of him whom God honoured with His friendship. Mingling with all nations, born under the same government, breathing the same atmosphere, speaking the same language, subject to the same mutations, they are still distinct! While other nations, organized and bound together by the strongest ties known to men, among whom they sojourned as a broken and dispersed people, without a Prophet, king or lawgiver, have passed away and lost their identity, they still exist, still maintain their peculiar customs, still preserve the language of their fathers, and still cherish, with undeviating and unflinching faith, the promise that "he that scattered Israel will gather him, and keep him as a shepherd doth his flock."

This undying faith in the promises of

God to the children of Abraham, is one of the strange peculiarities of the scattered and denationalized Jews. But who is there that has attentively perused and studied the bright and glorious predictions of the Prophets relative to the restoration of the remnants to their own land, that can wonder at their confidence? Has not God, by the mouth of the same Prophets who foretold with such remarkable accuracy their dispersion, predicted their restoration to their own lands? They have experienced, terribly experienced, the truth of the predictions made relative to their dispersion, and shall they not cling to the hope-inspiring prophecies concerning their glorious future? Surely there is consolation to be derived from the knowledge that, after being scattered to the four quarters of the earth, "the Lord should set His hand, the second time to recover the remnant of His people"—that "He should set up an ensign for the nations, and should assemble the outcasts of Israel, and gather together the dispersed of Judah." Denationalized and stripped of the rights and privileges in many countries which are extended to their fellow citizens, they can surely be stimulated in looking forward, beyond the difficulties and trials which intervene between them and the full fruition of their desires, to the time when they should be made one

nation in the land upon the mountains of Israel—when one king should be king to them all, and when they should no more be two nations." Surely they can take pleasure in the prospect, far distant though it may be, of Jerusalem being again rebuilt and inhabited by the children of its ancient founders and lords—of its streets being again refilled with old men and old women, "every man with his staff in his hand for very age"—of its play grounds once more resounding with the mirth of boys and girls in the midst thereof. These are the promises which support them, and which have buoyed them up through generations of untold misery and wrong.

And these prophecies must all be fulfilled. The time must come, and every observer cannot but be aware of its speedy approach, when the fulness of the Gentiles—until which the blindness in part which happened to Israel was to continue—must come in. Israel will rise from the abject position which he has so long occupied. He is destined to be the head and not to serve. He is again to be the favoured of God. But, though the Lord has given these cheering promises of future glory, prosperity, and independence, when the Jews are once more restored to the inheritances and lands of their fathers, yet He has made it easy to be understood, by the words of the Prophets, that they will be gathered to their own lands in unbelief. Many societies of Christendom overlooking this fact, or, if seeing it, not believing that it would be so, are making strenuous efforts to convert the Jews, cluttered no doubt with the hope that they will be successful! The testimony of the Scripture goes to prove that after they have inhabited Jerusalem, and the surrounding nations, tempted by cupidity, attack them, Jesus will make his appearance—"The Lord my God shall come, and all the Saints with thee"—and deliver them from their enemies, by going forth to battle in their behalf. They will recognize him as their long expected Messiah, the Being whose appearance they had ardently desired; but they will not recognize him as Jesus of Nazareth whom their fathers crucified, the Being they had taught them to believe was an impostor; therefore, they shall ask with surprise, "What are these wounds in thy hands?" and he shall answer, "These with which I was wounded in the house of my friends." Such a question and such an

answer would be meaningless, if they already believed him to be the Being whom their fathers had crucified.

That the time is fast drawing near when the Jews will return to their own lands, must be evident to all who believe that such a thing will ever take place. A more liberal policy is being adopted towards that people than formerly characterized the Gentiles' treatment of them, and a disposition to assist them in obtaining possession of the land of their fathers, is gradually gaining ground among the powers of Europe. Previous to the assembling of the outcasts of Israel and the gathering together of the dispersed of Judah, the Lord, the Prophet says, should raise an ensign to the people, to which the Gentiles should seek. All the inhabitants of the world and dwellers on the earth are exhorted also by the same Prophet, to take notice, "when he lifteth up an ensign on the mountains." This work, or the raising of this ensign and the gathering of the Gentiles, is mentioned as being intimately connected with the assembling and gathering together of the outcasts and dispersed of Israel and Judah. When it took place we might reasonably look forward to the fulfilment of the prediction relating to them. Can not the present gathering of those commonly recognized as Gentiles to the mountains of Utah be regarded as a fulfilment of this prediction? Can not it be accepted as an evidence, with the other evidences which are so perceptible, that Israel will be gathered, and that their gathering is on the eve of fulfilment? The ensign to be raised in the mountains was, we are led to suppose by the Prophet's word, to be raised by the Lord. It was to be a work to which He should set His hand. To whom is the raising of the ensign in the mountains of Utah to which the Gentiles are seeking ascribed? It certainly is the Lord; and He is the originator of the movement.

The most glorious and soul-stirring prophecies uttered by the Prophets and contained in their records, are in connexion with this subject. The work of the last days occupied a large portion of their thoughts, and they depicted the events of that period in vivid and glowing language. They were well aware that it would be "the dispensation of the fulness of times," the time when He would "gather together in one all things in Christ, both which are in heaven, and which are on

earth"—that it was the work through which the great consummation of which they wrote and spoke—when knowledge should cover the earth, and the Spirit be poured out upon all flesh—should be brought about.

The Jew of to-day, as he walks our streets, is a living, breathing argument in favour of the authenticity of the words of Scripture. The proof is to be seen in his physiognomy, gait, gestures, habits, and every thing pertaining to him. God has stamped him as a peculiar being; He has

preserved him for a peculiar purpose.—Forty centuries have elapsed since His great progenitor was called by the Almighty to forsake the land of his birth, and go to a land which He would give unto him and his seed after him. But though ages have rolled away, and mighty nations have arisen and perished, and almost every vestige of their existence been blotted out, yet God has not forgotten His servant nor His promise: "He will have mercy on Jacob, and will yet choose Israel."

THE WORLD AND ITS RULERS.

(From "The Mormon.")

The nations of the old world, with one or two exceptions, are writhing under the galling chains of bondage. Nations in the foremost rank of modern civilization, favoured with statesmen of high intellectual ability, warriors renowned for bravery and deeds of arms, poets and writers of the brightest genius and talent, and multitudes of artisans skilled in avocations of usefulness and refinement—are tied up, hedged round, and ruled over by despots of both sexes, the most despicable that ever sat on thrones. Ignorance and lack of virtue in the people maintain them there. Revolution after revolution has burst upon the eastern world, carrying devastation to the palaces of royalty, and spending its fury upon the head of an offending monarch; but in the hour of popular success, of triumph, the absence of oneness of object and purpose to form a compact—with one spirit—a unity that could govern—the ruled that had become the rulers of the moment had to follow in the wake of their royal predecessors, and republic after republic has thus passed from the stage of action, till corruption in high places, and superstitious reverence with the masses for high-sounding names, have brought back to the throne the sons, grandsons, nephews, and nieces of the very monarchs whose blood had stained the guillotine of the populace, whose lips had drank the poisoned cup from the hand of the courtier or fallen by the stiletto of the hired assassin. Over and over again have these games been played; alternately despotism

and freedom, freedom and despotism, till hope of successful deliverance from the thralldom of kings, by the strong arm of the people, is dying away in the bosoms of the most sanguine.

The last mail from Europe brought little else of interest than the gradual nearing of France and Russia to friendship and alliance, and a movement to the same end on the part of England and Austria. Anticipating, as we do, the breaking up of kingdoms and empires, without building hopes of the speedy establishment of liberty by the triumph of one alliance or another, or being in our anticipations disappointed by a speedy return to royal cordiality or kingly brotherhood by a patching up of difficulties, the present unsettled state of affairs, linked to the past few years history of Europe, is not uninteresting. The game of to-day is no longer between the rulers and the ruled; it lies between the rulers themselves. The subjects of discord are abundant; the ambition for supremacy never greater; the elements of disorganization and destruction are on hand; and the will to "let loose the dogs of war" is as great on the one side as on the other, and is now only restrained by the greatest wisdom, prudence, and tact.

The frequent changes of ministry in the nations show the intricacy of the business ministers have to manage and the delicacy of the relations between governments. What is right is never difficult to understand, but for one government to assert its own or another's rights without

giving offence to another government who may have interests at stake in the change is no easy matter; hence the circumlocution in diplomacy—the wish to obtain and the desire to avoid humbling a ruler, particularly if that ruler has the power as well as the will to resent. Last week we noticed that the *Moniteur*, the organ of the French government, had lectured the English press for the liberty they took in speaking of the French government: so tied up is journalism in France that such sentiments were not once laid to the editor, but charged home to the Emperor as an indication of his feelings towards England. What may have directly passed between the two governments, before or since, has not yet got to the public; but the movements of ambassadors, the coldness where cordiality reigned, the studied efforts of France and Russia to please, favour, and honour each other, and the same between England and Austria, together with other moving straws, all indicate that the “Western Alliance” is not only likely to be of short duration, but that rulers are not yet to be called members of the happy family. The treaty of peace, terminating the late war, has not been carried into execution, and each power throws the blame upon the other. When and how they may settle their difficulties is of little consequence, but the present state of things shows how little peace in the nations can be depended on. Governments have all acted upon the assumption of might makes right, added land to land, and increased their dominions, so that now in our day, when the first governments of the world are nearly balanced in strength, the facts of their history furnish the one and the other with opportunity of recriminating, while their readiness for the tug of war keeps each other for the moment at bay; but an unfortunate speech, an unlucky step, like a bone thrown between two angry dogs, may lead them again to the tented field. That it may come now is, we thought of

saying, improbable; but the history of the last few years makes one sparing of the use of improbabilities—however, come it will.

Believing in the overruling power of the Most High for the accomplishment of His own purposes, the Latter-day Saints are, probably, more than any other people, more indifferent and yet interested in the present movements of the rulers of the nations. It is in reality of little moment to them who are Emperors, Kings, Queens, and Presidents, for all mortals in authority are alike instruments in the hands of God in bringing about certain purposes, or are made subservient to His will in scourging the nations for their iniquity; still, as they look forward to the consummation of a great purpose, it is interesting to see the means at work. So far as the kingdom of God is concerned nothing can militate against its interests. A Pharaoh, such as he who favoured Israel, may sit enthroned in the majesty of his power, yet made to feel his need of wisdom, and through circumstances the most unlikely be led to find it in the despised and persecuted Joseph, and in return for his inspirations protect in the exercise of their rights the people with whom he is identified; or another Pharaoh may be raised to the same dignity with hostility burning in his bosom against Israel; notwithstanding this the decrees of Jehovah will be carried into execution and a Moses equal to the emergency be found to redeem the covenant people according to the will of Him who saith, “I am that I am.”

With such views and unmeasured confidence in the wonder-working power of the God whom they serve, the Saints can afford to look calmly on the changes of rulers, the movements of the crowned heads, and the uprisings of the people, for all things are certain to work together for good to those who love the Father and the Son and keep their commandments.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 27, 1856.

EMIGRATION.—This Office will not send any P. E. Fund emigrants to Utah, during the year 1857. All the funds that the Company can command will be exhausted in

discharging the heavy liabilities, incurred in sending out over two thousand souls, in the year 1856. The Saints will bear in mind that two thousand persons cannot be sent to Utah without incurring an expense of about eighteen thousand pounds sterling. It will probably require nearly two years from the present time, before the P. E. Fund Company will have discharged the debts contracted by last season's operations.

There were several persons last season who deposited with the P. E. Fund five pounds each, on the condition that they should be emigrated in 1857. We are sorry to be under the necessity of saying to all such, that the state of the finances will not permit their emigration the coming season. In case any of these persons desire to withdraw their deposits, they are at liberty, at any time, to do so; but if they can let them remain in the Office a year or two more, it will confer a great favour; and they shall be remembered among the first to be hereafter sent by the Fund.

The President of the P. E. Fund Company has sent us the names of some of the Saints whom he requests should be emigrated by the Fund during the coming year. We sent letters, notifying these persons of the President's request, hoping, at the time we gave them the information, to have been able to send them; but we are now compelled to say to all those who have received such letters, that the Company will not have means to forward them in 1857.

In relation to this subject, we give the following extract from a letter to us by President Brigham Young, dated G. S. L. City, August 30th, 1856.

"In regard to Emigration per P. E. F. Company the ensuing year, we wish to say to you, not to borrow money to aid in the Emigration, and draw upon us, as has been the practice heretofore, with the view of our realizing funds from the debts of persons brought over; or in any manner from debts owing the Fund; for it is impossible for us to realize any money from this source; and the operations of the Company have absorbed everything in the shape of available means, for the last two years, which we can control in every department.

"We cannot longer stand this constant drain, without reimbursements from those who are owing the Fund. We are, therefore, necessarily obliged to operate exclusively within the resources of the P. E. F. Company, instead of borrowing, and then paying out of tithing money, as we have had to do under the existing practice. The stock and wagons are our only resources from the Fund, at this end of the route, except a donation once in a while. Last winter the stock died, and you are aware that wagons are unavailable in this market.

"We truly feel to assist the poor Saints to come home to Zion, and think that we have proven this by our work; but it is not wisdom to absorb every other interest, pertaining to the building up of the kingdom of God, in gathering the poor, which is only one branch of it."

"You are aware that the Woollen Manufactory has been lying in store-houses in St. Louis, for years, and we have had to pay storage, amounting to thousands of dollars. It is our wish to bring this machinery across the Plains, as it is now needed in this Territory for manufacturing purposes.

"We also desire to do all that we can on the Temple, another year, as we have done nothing on it this; and we must have some supplies, to assist this work. We are determined to nurse our general Church business a while."

To all Saints, purposing to go through to Utah on their own means, we say that teams can be ordered through us, and will be supplied at the point of outfit for the Plains by our agent. We think £55 will cover the cost of one wagon—with bows, yokes, and chains, four oxen, and one cow—perhaps two. All who wish us to order for them, must inform us immediately, and send the needful that we may transmit the same by our agent. The 1st of February will be as late as we can receive orders for this season.

To all persons who wish to go through to Utah on their own means, by the hand-cart train, we say, that we shall only receive from them cash sufficient to pay their passage to the States. At the port of disembarkation, Elder John Taylor will receive their passage money, and make all necessary arrangements for their provisions and conveyance by railway to Iowa City. It will, however, be indispensably necessary, if you intend crossing the Plains, to have hand-carts, teams, provision wagons, cows, beef cattle, provisions, tents, &c., in readiness at Iowa City, so as not to be detained a day, for anything. To accomplish this, you can order all these things through us, and they can be supplied at the point of outfit for the Plains, by our agent. We do not know exactly the cost of all these articles; but we think £3 per head for all over one year old, will supply the out-fit from where you leave the railroad, at Iowa City. Should it, however, prove to be too little, you can make up the deficiency to the agent upon your arrival at the place of out-fit. Should it be too much, the balance can be refunded to you at the same point.

All, therefore, who intend going in this manner, should send to our Office £1 per head, as the usual deposit to secure a passage over the ocean; and £3 per head additional, to be forwarded by our agent to secure your out-fit, on or near the frontiers. No deposits will be received, for emigrants, intending to go through to Utah this season, later than the 1st of February.

The probable cost for adults, from the ports of disembarkation to Iowa City, including the necessary provision, may not vary much from £2 10s.; it may be a few shillings cheaper than this. The expense across the Atlantic, we hope will not be more than last season.

It is intended to have this season's emigration leave the frontiers in May and arrive in Utah in July. This will give the Saints several months after their arrival to make preparations for winter.

The Scandinavian Saints, intended for the hand-cart train, or for any other conveyances, should have the amount of deposits, above specified, in this Office, by the first of February; and they should make every exertion to be in Liverpool, themselves, as early in the spring, as the cold weather will permit.

The Pastors, and Presidents of Conferences and Branches, will see that the Saints are fully instructed in regard to their emigration, so that everything may be accomplished in its time and season; this will avoid confusion "which bringeth pestilence."

All persons intending to emigrate to Utah this season, who have deposits in our Office, and who have not already informed us of their wishes, are requested to notify us of their intentions, on or before the 1st day of February next; otherwise, they may be disappointed in their expectations.

THE PAST YEAR.—The year 1856 will soon be numbered with the past; but many of its important events will live on the pages of history through all succeeding years to refresh our memories, and bring to mind the obligations which we are under to Him whose wise providence has preserved our lives. It would be well to ask ourselves, have we improved each fleeting moment as it passed, and been careful to see that it was not time misspent, which might be a cause of regret in the future. Time is but a measured portion of eternity, a drop, when compared to the extended ocean of eternal duration.

Our spirits which give life and motion to our bodies, existed in the presence of God prior to the organization of this planet. God is the father of our spirits in the same sense that Adam is the father of our natural bodies. We are sent forth from His presence into this school of experience, in order to obtain knowledge which we

could not acquire in our primitive state. In that primeval state of purity, we knew no evil; we suffered no pain, neither were our minds shrouded in darkness. But we lived in the midst of the full blazings of eternal light; not knowing evil, we were incapable of appreciating the good which we there enjoyed. Therefore, in order that we might gain an experience in the temporal and spiritual combined, and thereby lay the foundation for eternal glory and exaltation in the kingdom of God, we have been placed in our present position with time allotted to us for improvement, and the law of God extended over us with its rewards and punishments. Exposed as we are to the temptations of Satan through the lusts of the flesh, it becomes us to keep a vigilant watch over all our passions, and only indulge them within the limits of the laws given for their regulation. As we are to be rewarded in our next state of existence according to the works done in this, we cannot be too diligent in the proper employment of our time. As Latter-day Saints, the inducements set before us to energetic perseverance in the labours assigned us are so abundant, that we have no excuse for sloth or negligence.

Let us welcome in the new year, 1857, but not forget to profit by the experience of the past. This Number closes the current Volume of the *Star*. We thank our brethren and friends for their kind co-operation, and will endeavour to merit a continuation of it in the future. May the blessings of Israel's God ever be with His Saints, to enable them so to spend each succeeding year, that in after time they can look back and scan the acts of their lives with pleasure.

NEWS FROM THE UNITED STATES.—We learn the following from the *Western Standard*—Elders George S. Clark and Andrew J. Stewart, Missionaries from Utah, sailed from San Francisco on the 7th of October for Australia, the field of their future labours.

Elders Thomas Clayton and William Naylor, Missionaries from Utah to the Sandwich Islands, sailed for Honolulu on the 8th of October.

We also learn from the *Mormon*, that Elders Nealen, Taylor, and Roskelley, Missionaries from Utah to Europe, on the 19th of November, were in good health and spirits, and expected to start for Liverpool on the first vessel.

RELEASE AND APPOINTMENTS.—Elder Joseph S. Scofield is released from the Presidency of the Land's-end Conference, with a hope that a change of location will improve his health, which has become much impaired. He is appointed to labour in the Birmingham Pastorate, under the direction of Elder W. S. Muir.

Elder William Yeates is appointed to succeed Elder Scofield, as President of the Land's-end Conference.

THE MURDER OF COLONEL BABBITT CONFIRMED.

(From the "Council Bluffs Bugle.")

The arrival on Sunday eve of a train from Salt Lake, under the command of Captain W. J. Hawley, places beyond question the fact of the murder of Hon. A. W. Babbitt, Secretary of Utah Territory. From Mr. Hawley we obtain the following information:—

Near the Sweet Water, he met Messrs. Kimball and Ferguson. This is about 200 miles west of Fort Laramie, and 300

east of Salt Lake. He heard from them the rumour, and in order to get at the facts he remained with Mr. Trist, the Indian agent, for several days. The Indians had come into the Fort and reported that twelve of them had attacked Colonel Babbitt, while one of his men was away and after the Colonel had fired his double-barrelled gun and his two revolvers, one of the Indians crept behind the wagon

and tomahawked the Colonel. Frank Rowland and Sutherland were also killed.

The Indians said the Colonel fought like a grizzly bear.

When at Fort Kearney Captain Hawley learned that Major Wharton had in his possession the papers (including a draft of \$8,000) and some of his hair. His watch was obtained by a Frenchman from the Indians. Altogether about eighteen whites have been killed.

The Captain reports the crops in Utah as good. Wheat was selling at \$1.00, oats and corn 75 cts., potatoes 50 cts. per bushel, flour 3.50 per hundred. He met the several Mormon hand-cart trains at Green river, 170 miles east of Salt Lake City, at Big Sandy, at Pacific Springs, another five

miles east of Fort Laramie, and one at Chimney Rock, seventy-six miles east of Laramie, a wagon train at Scott's Bluffs, and several others. All and every one in good health and spirits.

Next week we shall have more space for particulars.

Colonel Babbitt was well known in our community, was on his return from Washington to resume his duties as Secretary, had with him a valuable collection of books, astronomical and other instruments, and was supposed to have a large amount of money.

Mr. John Campbell, Dunstin Amy, and about twenty others came in train with Captain Hawley.

THE GATHERING.

(Selected.)

High on the mountain top
A banner is unfurl'd,
Ye nations now look up,
It waves to all the world;
In Deseret's sweet peaceful land—
On Zion's mount behold it stand!
For God remembers still
His promise made of old,
That He on Zion's hill
Truth's standard would unfold;
Her light should there attract the gaze
Of all the world in latter days.
His house shall there be reared,
His glory to display,
And people shall be heard
In distant lands to say,
"We'll now go up and serve the Lord,
"Obey His truth, and learn His word;

"For there we shall be taught
"The law that will go forth,
"With truth and wisdom fraught,
"To govern all the earth;
"Forever there His ways we'll tread,
"And save ourselves with all our dead."

Then hail to Deseret,
A refuge for the good
And safety for the great,
If they but understood,
That God with plagues will shake the world
'Till all its thrones shall down be hurl'd.

In Deseret doth truth
Rear up its royal head,
Though nations may oppose
Still wider it shall spread;
Yes, truth and justice, love and grace,
In Deseret find ample place.

JOEL H. JOHNSON.

ADDRESSES.—J. Bunting, 56 Welcomb Street, Hulme, Manchester.
Abelnegro S. Williams, 1 Graham Street, Merthyr Tydfil, Wales.
Jacob Gibson, 41 Charlotte Street, Glasgow.

Money List, Dec. 5—12, 1886.

E. D. Miles	£1 0 0	Brought forward	£17 12 0
Henry Brown (per W. J. Smith)	10 0 0	Thomas Stephens	3 0 0
John Mellor	6 12 0	Michael Vaughan	5 0 0
Carried forward	£17 12 0		£25 12 0

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Liverpool:

PRINTED AND PUBLISHED BY ORSON PRATT, 42, ISLINGTON.

London:

FOR SALE AT THE L. D. SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 39, SOUTH CASTLE STREET, LIVERPOOL.

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